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"HE HATH MADE OF ONE ALL NATIONS OF MEN."

VOLUME LVI. THURSDAY, DECEMBER 7, 1905. NUMBER 14

O Story-Teller! Poet!

Shall he his trust betray, in whom the spark
Imperious, creative, urges "Write"?—
Content with artful form and glow-worm light
While dowered Prometheus-like to lume the Dark
With godlike radiance? Lift up your vision! hark,
O Story-Teller! Poet! ye whose sight
Gives you to lessen Man's inglorious plight
And lure his blindfold eyes to skyey mark!
Sound ye the Word which shall transform men's thought
Till they, enfranchised, learn that lowliest deed
For human brotherhood is loftier prize
Than ocean contours for which kings have fought,
Or gold, the pallid recompense of greed.
Dimmed are Self's torches held 'gainst Love's clear skies.

James H. West.

The Book Harvest.

An Annual Book Number is a part of the traditions of UNITY. At this season of the year it is our custom to give the pages of one number to a literary retrospect of the year and in some small way help reduce the ever bewildering pile of new books that accumulate on the table of even the poor man and the busy man who has a taste for printer's ink and has come under the spell of the art preservative.

It is a pleasant fiction at this office that these numbers offer attractions to publishers and that they will avail themselves of our advertising spaces, but even in the book trade quantity, not quality, commands the market, perhaps wisely so, for thereby Unity can delight in good books and encourage the reading of the same unbiased by commercial reasons. The psychology of advertising and advertisers has never yet been thought out. We flatter ourselves that during our twenty-eight years of existence we have been in silent partnership with the makers of good books and have done our share in extending the trade in the same by promoting an interest in the contents thereof.

In Memoriam: This number will carry a touch of sadness to our readers as it leaves a sense of loss and inefficiency in the editorial sanctum, for we miss the ever reliable and fertile hands of Chadwick and Simmons, whose wit and wisdom were ever in evidence. The last contribution to the press given by the stricken scholar of Minneapolis was probably his notice of M. D. Conway's Autobiography, and while fighting the grim battle he expressed a desire to review for our column Andrew D. White's Autobiography. The volumes were sent him, but the tides of life gave out before the work could be done.

Our Symposium: Whatever may be missed from our columns this year we are confident that the Symposium which we offer will prove not only of great interest but of value to our readers. We asked two or three hundred friends, new and old, to give us "the name of the book of the year that has most impressed you, and why?" in postal-card length. We are able to print some sixty answers, fifty or more books mentioned, not necessarily of the year's output, but of the year's reading. We take pride in calling attention to the wide range of personality represented in this list of correspondents and the wide range of thought and sympathies indicated in the books suggested. We have arranged the names alphabetically. Were it not for the intrusive side heads, which in some cases disclose the sectarian affiliation, it would be impossible to classify the contributors on any sectarian or theological scheme. For this short Symposium vindicates the claim persistently made by UNITY—that there is no sect in literature, no creed in science. Letters are nobly cosmopolitan and truth is the possession of all, and the quest of it the inspiration of the best and the noblest in all confessions. So efficiently have our correspondents covered the field that the Senior Editor contents himself with such comments on the books on his Study Table left unnoticed as his time and space permit.

Biography: Greenslet's "Life and Work of James Russell Lowell" (Houghton-Mifflin) is a book that has completely conquered the resentment at first felt over the appearance of another book in a field which seems to have been so adequately covered by the works of Norton, Scudder, Woodbery and others, in one portable and compassable volume. James Russell Lowell in all his virility, geniality and public spirit stands forth for the inspiration and guidance of the young men upon whose shoulders soon will rest the responsibility of directing the nation, served and saved by such men as Mr. Lowell. One will go far before finding such splendid blending of the man of the study and the man of the forum. For many years he was America's poet laureate. At the same time he was our diplomat par excellence, and all the time his ballot exemplified the teachings of his pen. This ought to become a hand-book in practical politics as well as an introduction to literature for boys and girls of the high-school age, that Lowell may become to present and prospective generations what he was during his lifetime—the poet of youth, the young man's inspiration.

Most of our readers will receive this number of UNITY in time for the centenary of William Lloyd Garrison's birth—December 10, 1805. As a fitting recognition of the same, we find two books—one, a book of extracts, a centennial selection put forth by his sons. (Houghton-Mifflin, $1.25). The book is a model of condensation. Selections are arranged under such heads as "Slavery," "Politics," "Women's Rights," etc. There is a biographical sketch of fifty pages with a select bibliography and a chronology of Garrison—a most admirable introduction to the great liberator.

Ernest Crosby's "Garrison the Non-Resistant" (The Public Publishing Company, Chicago) is a daring challenge; it will provoke discussion and in many quarters resentment. In brief, Mr. Crosby deplores the Civil War, regrets that the "erring sisters" were not allowed to go their way and slavery be allowed to meet the inevitable doom prepared for it by progress and civilization, and then in the fullness of time the prodigal sisters would come back to the father's house. Mr. Crosby uses the words of the great liberator to enforce his argument.

It is not easy for us to think of Lloyd Garrison as a non-resistant, but there is a mass of material to the hand of Mr. Crosby.

"The Autobiography of Abraham Lincoln" (Francis D. Tandy, New York) is the attractive but rather deceptive title of a little book which contains the all too meager material of an autobiographical character from the great President's own hand. And even this little book of sixty-seven pages offers only thirty-six pages of such material; but it is very suggestive as far as it goes and would have more popular power than many volumes could it be widely circulated. The year that has saved Lincoln's birthplace from neglect and for history is the year to distribute this little book by the hundred thousands.

Stephen Gwynn's "Thomas More" (Macmillan) in the English Men of Letters reminds us that this noble series is still growing under the competent editorship of John Morley.

It is a far cry from James Russell Lowell, America's most virile of poets, to James Harvey Tuttle, the painstaking, diligent and comparatively obscure Universalist minister who in turn served churches of this unpopular faith at Rochester, N. Y., Chicago and Minneapolis. But the story told by his colleague and successor, M. D. Shutter, pastor of the Church of the Redeemer, Minneapolis (Universalist Publishing House), is a piece of painstaking work. It reveals the potency of a consecrated life, the value of an earnest soul; it is the demonstration that there is still a place for a minister of religion and the need of the church, and that it is possible to be the one and serve the other and still count one in the state and in the community.

Poetry: The output in this department during the year gone, at this distance, seems to be wanting in any conspicuous contribution. Among those left on our table the one that most enlists our affection and soothes our heart is the modest little book of life verses, new and old, entitled "The Ninth Paradise," by James H. West. Happy is the poet who can "compose" his own poetry in more than one sense. Like Walt Whitman, Mr. West was able to put his own verse into type; perhaps revise his manuscript with the "stick" in hand. As a result we have a most dainty little volume, a veritable vest-pocket edition containing one hundred or more of the subtle, searching, tender and true little things with which the readers of Unity are famliar. Many of the pieces here worthily enshrined have already seen the light of Unity's columns. Mr. West is author of "The Courage Bringers," with the ringing chorus of—

> "Never fear, light is growing;
> Never fear, truth is flowing.
> * * * * * * * * *
> The good at last shall conquer, never fear."

This new battle song of the spirit set to old music is found in this book and is interpretive of its spirit. The year has put out many more pretentious books of poetry than this, many aids to the better life, but perhaps none have in them more "uplifts to heart and will" than this volume, which deserves a circulation that would smile at the "privately printed," which is modestly found at the foot of the title page. Send for the book, notwithstanding.

"The Confessions of John Allen" (Mandel & Phillips, Chicago) is a great contrast to the book last mentioned. Here the "I" is written large and Whitman is oftentimes suggested by contrast. Of all men, Whitman is the most dangerous to imitate. John Allen would fain be a rough-rider poet and he tilts valiantly against traditions, religious and otherwise. We are not alarmed about his radicalism, but must distrust the egotism that accompanies it. And still there are many strong lines and some tender things. It may be that John Allen will grow modest, hence more careful, devout and patient with the shortcomings of men.

Dexter Wallace's "The Blood of the Prophets" (The Rooks Press, Chicago), poems by Alexander Francis Chamberlain (Badger, Boston), "*Crux Aetatis*," by Martin Schultze—three little volumes of contemporary poetry, witness to the truth that poetry must be perennial and that vision will not fail. Mr. Wallace has with courage faced the issue of the day, felt the problems and dared to take the side that seems unpopular. Mr. Chamberlain also is a devout heart, moved by the progressive tendencies in religion and politics. Mr. Schutze is one of the younger men on the staff of the University of Chicago. In his lines we catch some echo of Sill and Lanier with an undertone of Markham, with something quite persuasive and promising all his own.

The anthologist also has been busy this year. From over the sea comes an attractive little volume entitled "Sea Music," compiled by Mrs. William Sharp. (Walter Scott, London). Mrs. Sharp's reading is wide and excellent. Scarcely a great name in English poetry, from Milton to Whitman, but what is here represented. Let lovers of the sea, those who travel and those who stay at home, make note of this little book.

Horace Traubel, the literary executor of Walt Whitman, has brought together most significant selections from Whitman under the title of "The Book of Heavenly Death." If Whitman had done nothing else he deserves a place among the immortals for the help he has given the world to revise their grim theories of death. We regret that the compiler has failed to indicate the sources of his selections so that the reader might be tempted to go to the fountain head. Such books of excerpts render doubtful service to literature.

Nathan Haskell Dole's "Anthology of the Latin Poets" (T. Y. Crowell) is a splendid field, well culled by an expert gleaner and arranged in a most handsome sheaf. The introduction is condensed clearness. The biographical sketches would make a handy reference volume on their own account, and then we have the poetry besides. A beautiful volume, a notable addition to one's reference library.

Lastly comes the work of a whilom helper of UNITY, Mrs. Anna Benneson McMahon, "With Shelley in Italy." (McClurg.) It contains such selections from Shelley's prose and poetry as have to do with the life in Italy. The volume was evidently prepared on the ground. It is a companion volume to her "Florence in the poetry of the Brownings, issued last year." The photographic half-tone illustrations are very interesting, but we must repeat the criticism of a year ago. The color tone of the illustrations and the cover relief fail to give the warmth and the life fitting to the subject. Shelley should have the tincture of blood rather than gaslight green.

Fiction: Verily of the making of novels there is no end. Each year comes with an increasing harvest. We have at hand three Macmillan novels, the value of which our readers can better judge than we can: "The House of Cards," by John Heigh; "At the Sign of the Fox," by "Barbara," and "The Sturmsee, Man and Man," by the author of "Cal-

mire," three substantial books, handsomely printed, attractively bound, either one of which would take a week of our reading time to compass. Of their value we know nothing. Perhaps some reader of UNITY may be glad to express an opinion on their merits in some future issue.

"Ben Blair, the Story of a Plainsman," by Will Lilibridge (McClurg), is a book that piques our curiosity because a story of the western life is always attractive. The venture of a new author carries with it an element of curiosity and the increasing skill and courage of Chicago in the business of book-making appeals to our local pride. The story, like the frontispiece, is full of local color, and any attempt to describe the pioneer life on the plains, while it is by an eye-witness, is a valuable contribution to permanent literature, for the time is at hand when that life will be no more, and still its place in the true history of the nation will grow with the growth of intelligence. A South Dakota ranch in the eighties and nineties of the twentieth century will prove a fertile field of poetry, romance, oratory and philosophy. If a copy of this book should then survive, it may be of great value.

History and Contemporary Life: What we have just said concerning the South Dakota story is verified by the book next at hand, "Historic Illinois," by Randall Parrish. (McClurg.) This is a handsome book of generous proportions and suggestively and copiously illustrated. We turn its pages with relish and happy amazement, for we find that Illinois has ancient history, ruins that have to be rediscovered, traditions to be verified and a story thus verified which will keep the boys up at night to read. Starved Rock and Tonty, Maremech and Cahokia have already been made fruitful subjects of romance, but the plain truth, the simple fact is more interesting. Not the least interesting chapter in the book is the one entitled "The Battle Against Slavery," and the reproduction of the Liberty Line, the Underground Railway advertisement, the silhouette of Elijah Lovejoy and the beautiful monument at Alton are among the most attractive of the illustrations.

"The Story of the Congo Free State," by Henry Wellington Wack. (Putnam's.) In the face of the grave criticism of the Belgium Government of this great Congo Empire, in the heart of Africa, this elaborate study of the land, its resources, its land, its government, by a member of the New York bar, is most timely. It is a sumptuous work of 634 pages with a carefully prepared colored map, with valuable appendices giving original documents, treatises, etc., while the body of the book itself is concerned with the genesis and development of what it calls the Mid-African Civilization. Having been among those who have been jealous of the rights of the natives and perhaps too suspicious of the power exerted by Belgium in the matter, we are bound to confess, that this book has called a halt in our judgment. It is obvious that he who is to have an opinion hereafter concerning the affairs in the Congo Free State must reckon with Mr. Wack.

"Home Life in France," by Miss Betham-Edwards, and "In the Land of the Strenuous Life," by Abbé Felix Klein, of the Catholic University of Paris, are two handsome volumes from the McClurg press, which treat of contemporary life in the two great republics of the world. "Home Life in France" treats of such attractive subjects as "Social Usages," "Housekeeping," "Holiday Making," "The Baby," "The Girl," "The Boy," "Wives and Mothers," "Young Business Lady," etc., etc., through thirty-five vivacious chapters with vivid illustrations from life. Father Klein enables us to "see oursel's as ithers see us," one chapter being given to Chicago, visiting which he made good use of his time, having studied the color question in the Catholic church, visited the Hull House and the University. Peoria to him "was a small city with a great Bishop." Archbishop Ireland, Cardinal Gibbons and Archbishop Keane come in for lively studies, showing that the French Abbé is a progressive representative of the Roman Church. Tender and beautiful is his leave taking of America as "the sweet land of liberty, the free strong country which has not disappointed my expectations. A lovely rose of the kind called American Beauty falls from her bouquet and is wafted towards me by the winds in symbolic response, as it were, to my feelings."

Religion: We must put Henry Simmons' "New Tables of Stone" and Newton Mann's "The Evolution of a Great Literature" at the head of our list of religious books, although it be a repetition. Both books, in addition to their own abundant merit, compel recognition here on account of the tender and loving associations they carry; both representing the scholarly output of years of high living. The life of one is closed; the life of the other still diligent and pursuing.

In the line of Mr. Mann's work on the Bible we take great pleasure in confessing our delight over the metrical translation of the Book of Ecclesiastes by Prof. Paul Haupt (The Johns Hopkins Press). The form is essentially the same as that taken in the beautiful polychrome series of Bible translations. It is a sumptuous setting for a scholarly interpretation and rendering of one of the great classics of the world, the masterpiece of some Hebrew Omar Khayyam.

"Christian Belief Interpreted by Christian Science," by Charles Cuthbert Hall (University of Chicago Press); "The Creed of Christ," anonymous (John Lane, London and New York), and "The Church of Christ," by a "Layman" (Funk & Wagnalls) are three books that represent the vitality of the Christian contention from various standpoints. Dr. Hall's book is a series of lectures delivered in India, Ceylon and Japan on the Barrows Foundation. It is an attempt to commend Christianity on its academic merits. It is an appeal to the thoughtful and cultured non-Christian people of the East. "The Creed of Christ" is a remarkable book of the "Ecce Homo" type, apparently written by an Englishman, the argument of which deserves and we hope will receive more attention at our hands than this passing acknowledgment. The last book, by the "Layman," to this writer seems as the last gasp of the miraculous in the thought world. The "Layman" doubtless found strength, joy and probably peace in this elaborate work. It may do a similar work for those who are already convinced, but it hardly is an answer to the besetting questions of science and it will hardly check the movement of the intelligent mind towards the rational and humanitarian interpretation of Jesus and his message.

"Dux Christus," by William Elliot Griffis, and *"Christus Liberator,"* by Ellen C. Parsons (Macmillan) are two more paper-covered, hand-volumed books in the series of "United Studies of Missions." The first concerns itself with Japan, the latter with Africa. This series of books will do much to put missions and missionaries on a rational and progressive basis. They recognize the complexity of

the situation and understand that the old conception of the "heathen bowing down to wood and stone" is not consonant with facts and is not adequate basis for effective work on the part of those who go hither to help and to save.

Sociology: A study of the literature of religion in these days inevitably lands us in the realms of Sociology. The best religious books of the year are those that concern themselves with applied religion and grapple with the problems of social order. One of the most significant on our table being "Religion and Politics," by Algernon Sidney Crapsey (Thomas Whittaker, New York). Mr. Crapsey is an Episcopal rector in the city of Rochester, and this book has provoked a challenge as to his orthodoxy. He has been "investigated" by a committee, but we believe the committee advised against procedure. The book stands the test of the scholars. It proves the author as conversant with the history of the church and intensely interested in the economic problems of the day. It is a little epitome of the Christian church from Jesus to the present time, where he finds "a commercialized church in the commercialized state." The fact that these thirteen chapters are all of them sermons, lectures, pulpit utterances, Sunday themes, ought to be an example and an inspiration for other ministers to go and do likewise.

Jack London's "War of the Classes" (Macmillan) shows the agile journalist in the role of an earnest socialist and right loyally does he set forth his propaganda.

"The Problems of the Unemployed" bears on its title page the word "Anonymous and for private use only." It is an author's proofseeking criticism. 'Tis an earnest discussion of such questions as the distribution of wealth, labor and taxes, and the ultimate situation which our author holds to be the nationalization of land and attendant legislation. The book displays much hard thinking and careful figuring and high ideals.

A collateral study of this subject comes to us over the sea in the way of a book on "Monopolies, Trusts and Kartells," by a London barrister-at-law, Francis W. Hirst (Methuen & Co.). The book concerns itself with monopolies in general and modern combinations. It contains a chapter on American trusts in which he successfully proves that "the tariff is the mother of trusts."

Herman Justi, Commissioner of the Illinois Coal Operators' Association, has issued a pamphlet discussion of the labor problem from that standpoint. Paul Guarf of Cleves, Ohio, in an ambitious little pamphlet entitled "The Pick, the Shovel and the Hoe" tackles the same question. But there is too much heat, vehement speech and slang to appeal to fair-minded men or to make his argument persuasive.

Under this head more than any other belongs Oscar Lovell Triggs' last book, "The Changing Order; a Study of Democracy." Mr. Triggs writes with his accustomed nervous vigor, whether it be Browning, Morris, Ruskin, Whitman or George Innes, the landscape painter, all are dragooned heroically into the service of industrial democracy. Mr. Triggs may not always persuade but he always stimulates. He may not know his own whereabouts always, but he knows he is on the road going somewhere, and he deserves at the hands of the thoughtful something more than the prompt dismissal ascribed to cranks, hobby-riders, faddists, etc., etc.

Robert Hunter's Poverty (Macmillan) and L. T. Hobhouse's Democracy and Reaction (Putnam), are two books that must not be read but studied if one is to have a right to an intelligent opinion on the fundamental issues in the Democracy that is now on trial. The last named is one of the most searching and clarifying books of the year. It is a pulpit book and has given one preacher at least a sermon suggestion that proved fertile.

We have reserved to the last our mention of perhaps the best sociological work of the year—a book that never was made but bloomed out of the tender heart of the one American who in these last decades most successfully combined the prophet and the business man, the man who without the early training of the schools, through the hard discipline of poverty, won eminence in the remote realms of business, politics and political reform with no mean achievements in literature and on the platform. We refer to Samuel M. Jones, thrice Mayor of Cleveland and founder of the Golden Rule Park. His "Letters of Labor and Love" (Bobbs-Merrill Company, Indianapolis) were written from time to time during the cracks of his busy life to the workingmen under him. They were veritable love letters sent from time to time to his fellow workers; simple, inartistic, unlearned parallels to Ruskin's "Fors Clavigera," or "Letters to the British Working Men." This book is replete with tenderness, insight, piety and a stalwart faith in reform.

Education: "The Parochial School a Curse to the Church and a Menace to the Nation," by Father Crowley (Sherman House, Chicago) is a fiery book full of pepper; red pepper at that. It shows the man smarting under his excommunication. The book displays such learning and information as are not easily accessible except to one on the inside. The citations drawn from history seem to be genuine. genuine. It is to be feared that there is much truth in the contention, but that there is distortion in the arrangement we can but believe.

"Old Tales and Modern Ideals," a series of talks to high school students by John H. Phillips, Superintendent of Public Schools, Birmingham, Ala. (Silver, Burdett & Co.) is one of the good books. It was never made; it grew, as the title indicates, and it grew out of the heart of a man who has a poet's aptitudes and a prophet's insight. The old stories come from far and near at his bidding and preach for him his timely little sermons. It is a book for Sunday school as well as day school, for family reading, for quiet Sunday evening vespers in the home and the private school; an altogether wholesome and interesting book.

"Making the Most of Ourselves," a series of talks for young people, by Galvin Dill Wilson (McClurg), newspaper sermons summoned to do duty to a more deliberate audience; a book that deserves a wider reading than it is likely to receive.

"Adventures in Pond Land," by Frank Stephens (McClurg), is one more of the many nature books put out by this house. It is a book for the out-of-doors and for the summer time. Of its scientific accuracy we cannot judge. That it is interesting we are glad to testify.

"From Servitude to Service," being the Old South lectures on the history and work of the southern institution for the education of the negro (A. U. A.) is a book for the times. Here Howard, Berea, Tuskegee, Atlanta and Fiske make their report through those who ought to know, and their report is such as to rebuke the brutality of the white conceit that at this day still would fain dispose of the

color question by the old ante-bellum argument of "intrinsic inferiority," "coarser brain," "a race doomed to servitude." While the young upstarts are busy excluding the colored man from class, society, gymnasium, and even church, a large number of the young colored men and women are busy in demonstrating not only their right to equal consideration but what may prove their claim to superiority by right of their attainments, spiritual and intellectual.

"Moral Aspiration and Song," compiled and edited by William M. Salter, Lecturer of the Society of Ethical Culture of Chicago (Ethical Addresses, Philadelphia). This is primarily a book of devotion; it rightly belongs under the head of religion, but inasmuch as it is a modest contribution to the higher education we take pleasure in drawing attention to it here. It consists of a few choice selections to be used in private meditation, preludes to Sunday meetings, responsive readings and a body of songs and tunes for such public meetings. It goes without the saying that the selections of a man like Mr. Salter will cover a wide range and high resources. The fact that the Ethical Culture Movement has come to a recognition of this need and produces such a book is most significant. It is a liturgical compilation, a book of prayers and psalms, however careful the compiler may be to avoid terms and the personal pronouns involved. If the personal pronouns are avoided it is because of the something more and not of the something less. The freedom of the poetic mind, as it seems to us, will yet attain to a joy in the use of all pronouns as suggestive indices of the unpronounceable.

"The Outlook to Nature," by Prof. L. H. Bailey, of Cornell (Macmillan), is an easy book full of practical suggestions to the school ma'am and the father. The chapters on "The School of the Future" and "The Country vs. the City" have already received attention in these columns.

"A Martineau Year Book," a book of extracts (James H. West, Boston), is another book that belongs with Mr. Phillips' and Mr. Salter's books in the list of the higher education. The very abundance of Martineau makes him to many inaccessible. Let those who grieve over their ignorance of the great spiritual philosopher of the nineteenth century keep this book at hand next year, take the daily invitation to see further, and the chances are that a year hence they will know more of Martineau than this pretty little book contains.

The books of Henry Wood form an unique literature of their own. This one, "Life Abundant," scriptural truth in modern application (Lothrop, Lee & Shepard), will be welcomed by thousands who are deeply indebted to him for a new grasp of things intangible, a new hold of the spiritual verities, a new relish for things spiritual. Not all can find food in the writings of Henry Wood, but the power of enjoying him indicates a refined soul and a sensitive conscience.

Books Literary and Philosophic: It is hard to classify the books remaining on our table. Where does the last book of our friend Samuel Crothers belong, "The Pardoner's Wallet" (Houghton-Mifflin)? It is easy to say that he reminds one of Charles Lamb and the old essayists, but that does not say much. He is always just himself—a poet-preacher, a serious humorist. His delicacy lies in his simple apprehension of the things more excellent, his power to discriminate between things transient and permanent. This book is delightful. The very titles are edifying: "An Hour With Our Prejudices"; "The Cruelty of Good People"; "How to Know Our Fallacies"; "The Saint Re-canonized" is the gentle Saint Francis, of course. And to say that he has a fitting setting in the accompanying essays is to characterize most fittingly the book.

It is high praise to mention Brooke Hereford's "Eutycus and Other Pulpit and Pew Papers" (A. U. A.) in connection with Mr. Crothers' books, but the "genial Brooke," as he was familiarly known in Chicago, is a father worthy of his son. In reading this book we can see that Oliver came by his gift of humor honestly. These little talks about "Sleeping in Church," "Praising God by Proxy," "Discussion of the Pews and Tea Parties and Parsonic Acids" are delicious, restful, as they are edifying.

Only those who know him can readily understand that the author of "The Pardoner's Wallet" is also the author of "The Endless Life" (Houghton-Mifflin), which is the annual discourse on immortality delivered at Harvard University on the Ingersoll Foundation. This is a worthy successor to the addresses by Royce, John Fiske, William Osler and George A. Gordon on the same subject.

"The Finite and the Infinite," by Thomas Curren Ryan, is a piece of vigorous original thinking, significant alike in its source and its matter. Mr. Ryan is a busy member of the Wisconsin bar, residing at Wausaw, Wis. He has found time to grapple with the most subtle problems, the fundamental problems of theism; to challenge the dictum of current liberal thought that God is the author of evil as well as of good—that evil is but good in the making. He finds a finite universe and sets the Christianity of Christ, as he understands it, over against idealism and science and philosophy. We will not presume to pass on the argument, but this Wisconsin lawyer has sunk his plummet into deep water and challenges the thinker.

"The Balanced Life," by Clarence Lathbury (Nunc Licit Press), is another book that belongs in the Henry Wood class. It might be characterized as thought-helps to devotion.

From the Golden Gate: The publications of Paul Elder, of San Francisco, constitute an unique class, a most original combination of printer and author. Most of them are funny; all of them are unique and some of them very beautiful. "The Cynic's Calendar," "Nesbit's Alphabet of History," "The Matrimonial Primer," "Teddy's Sunbeams; or, Little Fables for Little Housekeepers" are very funny and at the same time very pretty, while "Love and Admonitions" are rare extracts from Bible and poet put into stately envelopes. These are the most Christmasy things that have reached our table.

All round the room my silent servants wait,—
My friends in every season, bright and dim
Angels and seraphim
Come down and murmur to me, sweet and low,
And spirits of the skies all come and go
Early and late;
From the old world's divine and distant date,
From the sublime few,
Down to the poet who but yester-eve
Sang sweet and made us grieve.
All come assembling here in order due.

—Bryan Waller Proctor.

"My business is not to re-make myself,
But make the absolute best of what God made."

—R. Browning.

Harmony of aim, not identity of conclusion, is the secret of the sympathetic life. *John Morley.*

A Symposium:

"WHAT BOOK HAS MOST IMPRESSED YOU?"

Rev. Wilson M. Backus, Secretary of Western Unitarian Conference.—The book of this year that has interested me most is "The Evolution of a Great Religion," by Newton Mann. UNITY has published an appreciation of this work written by Mr. Jones, but I wish to add a word. It is seldom that a book written to give the results of criticism is interesting to the average reader, but Mr. Mann has succeeded in making his work worthy of the attention of the scholar and fascinating to the layman. This is because it is, as UNITY says, "sun-clear." The quality of lucidity is remarkable in it. This is shown pre-eminently in the presentation of the problem of Pauline authorship. In a short space he sets forth the essential features of the problem and treats them after the manner of the best scholarship of today in such a terse, clear way that the problem seems solved before one's eyes. Anyone at all interested in this study should read Mr. Mann's book.

E. L. Barnard, ex-Minister of Congregational Church, Whitewater, Wis.—One of the books I have greatly enjoyed is "Japan—An Interpretation," by Lafcadio Hearn. It is a wonderfully exhaustive, impartial, sympathetic history of the customs, cult and development of that remarkable people. I know of nothing better in its way to aid in understanding that people, and it has such fine, consummate literary quality and finish. It lacks the prophetic, hopeful outlook, since he is a confessed agnostic.

James A. Blaisdell, Professor of Bible, Beloit College, Wisconsin.—Now you have made me confess, but the fact is I cannot recall that I have read a "book of the year" sufficiently to be impressed. It's the old books that impress me—the books that have run the gauntlet and will not die. I save time by reading the symposiums which other men make.

Richard W. Boynton, Minister of Unity Church, St. Paul, Minn.—The book that I read with fullest inspiration and delight in 1905 was Jowett's translation of Plato's "Republic"—*not* a recent publication! The volumes from the press of 1905 that interested me most, Dr. G. Stanley Hall's "Adolescence," I have only glanced through as yet. To read them, like reading Kant, is almost a liberal profession. Four notable books of 1905 to me have been: The reissue of Leslie Stephen's "Free-Thinking and Plain-Speaking" (Putnam's), the *apologia* of a splendid fighter for truth; Felix Adler's "The Religion of Duty" (McClure), a frank confession that ethics need religion to complete its world-view, and to give depth and driving power to life; Ralph Barton Perry's "The Approach to Philosophy" (Scribners), already reviewed by me in these columns, and Dr. Otto Pfleiderer's "Die Entstehung des Christentums" (J. F. Lehmann's Verlag, München) for those who read easy German, a brilliant and illuminating statement of results in New Testament criticism that revolutionize the crude popular theology.

The 1905 books that I look forward to reading with the greatest anticipation are Andrew D. White's "Autobiography," Henry Churchill King's "Rational Living"—there is a man to be watched by all those who care for the progress of the higher theological thinking in America—and Mrs. Wharton's "The House of Mirth," in which one suspects the stench of our modern Sodom and Gomorrah goes up to heaven.

S. J. Barrows, Corresponding Secretary, Prison Association of New York.—The best books I have read during the year are the "Iliad" and the "Odyssey." These are books that never get old and therefore always remain new.

Joseph Hayes Chandler, Minister of First Congregational Church, Fond du Lac, Wis.—The book of the year which has impressed me most is "Rational Living," by President Henry Churchill King, of Oberlin College. More than any other book which I have read of late it has convicted me of sins—real, unmistakable sins of which I had been only dimly conscious—and it has pointed the way to the better life.

Francis A. Christie, Meadville Theological School.—Of the books published in 1905 the most interesting to me has been Gaetano Negri's "Julian, the Apostate," translated by the Duchess Litta-Visconti-Arese. It is a charming example of thorough scholarship presented in popular form to the general reader. Those who are unacquainted with the history of the fourth century will obtain here a complete and valuable body of information, expressed in a lucid flowing literary style with the stimulating comment of a cultivated, discriminating, impartial intelligence. The style and treatment being thus agreeable and interesting, the fascination of the subject makes the book one of the most delightful contributions to knowledge and wisdom. At the moment when the dogma and cult and institutional forms of the Christian church came to full expression, an ardent and pure idealist reacted against the church's moral impotence and hostility to culture, and, being raised to the imperial throne, sought to establish as the state religion an idealized and refined paganism. This of itself has startling interest. It is strikingly instructive also to see how the pagan reformer could penetrate to the historical facts and ethical spirit of the original Christianity long since forgotten by the theologians and the corrupt Christian populace of Julian's time.

Rev. George Willis Cooke, Boston.—Edward Carpenter's little book, called "The Art of Creation," is one of power, insight and poetic beauty. It is original, impressive and inspiring. It is a real reconciliation of science and religion, not the pretended one of men who undertake that task and wretchedly fail. It has profound philosophical grasp of great problems; does not say that mind is all or matter is all, but gives us a real synthesis of them in the conception that they are the two phases of one reality. It has a great word towards the new social life that is coming, a genuine collectivism—not one of narrowness and bigotry. It is the book of a poet who is a thinker, a spiritual dreamer who is a scientist, a social reformer who is a man of wisdom and judgment.

I. L. Cory, Minister of the Congregational Church, Waukesha, Wis.—"Rational Living," by President Henry Churchill King, D.D. It is a scholar's sane application of psychology to practical living. It puts in popular form the recent vital discovery of the science for the enrichment of life. It is the best remedy I know for some fungus growths of "new science." I have formed a "Rational Living Club" with the book as a basis.

August Dellgren, Minister of Swedish-Unitarian Church, Chicago, Ill.—The book I have read with greatest interest during the year is "Agnosticism and Theism in the Nineteenth Century," by Richard A. Armstrong (Boston: Unitarian Association,

1905). Here is one of its best passages: "That monism which merges man in God is, to my mind, mischievous and false. It stands forth to me as a primary truth of consciousness that the human soul is other than God."

George R. Dodson, Minister of Church of The Unity, St. Louis, Mo.—The most interesting book of the year to me is "The Life of Reason," by George Lantayana, Professor in Harvard University. Why? Read it and see. The standpoint is unusual and the thinking clear. And, however one disposes of the book, whether he accepts or disagrees with the author's fundamental views, he will in any case be compelled to do some clear thinking. It is a highly suggestive and stimulating work.

C. F. Dole, Minister First Congregational Society, Jamaica Plains.—I vote for Andrew D. White's Autobiography as my best book of the past year. In the first place, there is a real man behind it, whose company is always interesting, delightful and high-minded—a "gentleman and a scholar." Then, the book brings you genially into the acquaintance of a whole host of characters. Shakespeare does not give you so many! You are made to see them and listen to their conversation. They are of all sorts, but on the whole they give you an impression of human society as fairly on the march upward to real civilization.

Garrett Droppers, President of University of South Dakota.—My book this year is "Mankind in the Making," by H. G. Wells, an altogether frank and sincere book in my judgment. It allows for differences of opinion and changes in development. It has every qualification of fairness, besides an unusual amount of original thinking and vigorous writing. I think the author is mistaken in certain important points.

Henry Faville, Minister First Congregational Church, La Crosse, Wis.—"Religions of Authority, and the Religion of the Spirit," by Auguste Sabatier, has impressed me beyond all others. Why? Because the author is both a historian and prophet, a man with the scientific spirit, with spiritual vision and makes us see how authority is possible and unity is inevitable if we preach and practice the religion of the spirit.

W. C. Gannett, Rochester, N. Y.—Had your card asked, What book that I wanted to read would have most impressed me? I think I would have answered Stanley Hall's "Adolescence," But I haven't tackled the big books. Among the smaller books, one or two that I have read with much "impression" have been by Professor Coe, of the Northwestern University of Evanston, "The Spiritual Life" and "Religion of a Mature Mind," the "impression" being that if all his fine things are being said by Methodist professors in Methodist universities the world is moving fast in these days and the loaf is pretty well leavened.

Eleanor E. Gordon, Minister of First Unitarian Society, Des Moines, Iowa.—For me this has not been a year of great books. I have been interested in many but not greatly impressed by any one. Moncure D. Conway's Autobiography was of great inspiration, but the pessimism of the last half of the second volume prevents it being a "great" book. Certain articles in the *Atlantic, Hibbert Journal* and the *International Journal of Ethics,* and especially Mrs. Spencer's address at Atlantic City, have been of more value to me than any one book.

Julia H. Gulliver, President of Rockford College, Illinois.—The book that has most impressed me is Stanley Hall's "Adolescence," notwithstanding his inadequate and inconclusive treatment of the higher education of women. Whatever one of his theories may stand or fall, his attitude of sympathy and understanding toward youth, born of his comprehension of "the difficulties and dangers of the ascent of the soul," is of permanent value.

Hattie Tyng Griswold, Columbus, Wis.—The book of the year which I read with the greatest interest was undoubtedly "The Marriage of William Ashe." The choice betrays a frivolous mind, but that was surely a captivating book. Mrs. Ward gains in constructive power with each new work of fiction; yet I doubt if she ever writes a more absorbing book than "Robert Elsmore," as one touched with finer issues. Yet this book has a great theme also and is not a mere society novel, as you once intimated. It is palpitating with emotion and almost cruel in its power to touch the heart of the reader. I do not call her delineation of Byron's personality a success—if Cliffe was really designed to represent him. Byron must surely have had charm, but she has not made a fascinating man of Cliffe. Quite the reverse.

Archibald Hadden, Minister of the Congregational Church, Muskegon, Mich.—Following a few weeks spent in Italy I read John Addington Symond's "Renaissance in Italy" with great profit and delight. Symond's method of information, clear analysis, acute insight, breadth and sympathy, high ethical tone and spiritual standard, with a dignified yet nervous and pliable style, combine to produce a work that is worth a man's while to read with care. It reveals the great services of Italy and the secret of her failure.

Edward A. Horton, President of the Unitarian Sunday-School Society, Boston.—On the whole, Harnack's "Expansion of Christianity." Join this great work with his preceding volumes, "What Is Christianity," and we have something of central importance. First, because of the scholarship and authority of the writer, and, second, since he deals with profound questions. The Christianizing of Christianity is the great need of the twentieth century. To do this we must recur to first principles now so sadly obscured by ecclesiasticism and theological overgrowths.

Rev. John C. Kimball, Greenfield, Mass.—Among the few books that failing sight has allowed me to read this last year, if the subjects discussed are taken for comparison, I have been most impressed by Prof. R. K. Duncan's "The New Knowledge," with its summing up of Science's recent startling discoveries as to the constitution of matter and as to the marvels of order, motion, power and hope for earth's long physical survival that are locked up in the littleness of an atom. But if the books themselves are what is composed, their readableness and practical value, I give the first place to our brother, E. P. Powell's "The Country Home," with its revelation of what matter as mere soil can be constituted into and of the marvels of beauty, income, happiness and hope for earth's long human survival, that can be unlocked from the littleness of a ten-acre farm.

Henry Churchill King, President of Oberlin College, Ohio.—I think I should perhaps mention as one of the most suggestive books of the year Sabatier's "Religions of Authority." First, because it threshes out with such thoroughness this pressing question of authority—a question that goes deeply

into the very heart of all the problems of our time; second, because it shows, by tracing the imminent logic of the historical development, how completely the idea of an absolute authority in religion, other than that of God himself, has been made untenable both in Catholicism and Protestantism, whether conceived as church, hierarchy, pope or Bible; third, because it shows so clearly by illustration in a fundamental problem the value of the historical and psychological method—the appeal, that is, to the experience of the race and the laws of the human mind; fourth, because it marks the conscious and final introduction into theology, in a kind of formal way, of the method of experience as over against the method of absolute authority. All this is not to say that I find myself in complete agreement with it at every point.

Max Landberg, Rabbi, Rochester, N. Y.—The book of the year that impressed me most is "The Evolution of a Great Literature," by Newton N. Mann. It impressed me because it filled me with joy that so clear an exposition has been given of the most scholarly labors of biblical critics, and that this description of the growth of the scriptures has been given in the English language.

Joseph Leiser, Rabbi, Kingston, N. Y.—The book that most impresses one varies with the changing mood. An active mind has many interests and the book that fits into the present mood is usually credited with greatest honors. Last winter I would have given your friend E. P. Powell's books on agriculture the praise I bestow now on Dr. Triggs' "Changing Order." His book impressed me most. He has put into form ideas now incoherent. He is showing us the industrial drift of the age and how it influences education, religion, literature—life. All of us feel it. He has expressed it.

Jean F. Loba, Pastor of the Congregational Church, Evanston, Ill.—The book which this last year has most interested me and influenced my thinking is one I have not yet read. I found it on the table of a friend last summer; I took it out of our library this autumn for a day or two; I dipped into it. It is Hugo Münsterberg's "Americus." But it struck me as a keen, discriminative and appreciative criticism of the American and his spirit. It is of all things most difficult to understand one's own age, because we are immersed in it. But here is a man who can stand at one side, keenly look into, analyze and appreciate the mighty American spirit and give it credit for what there is of good in it, nor let it go wholly unscathed.

Rev. Spenser B. Meeser, D. D., Minister of Wood-Ward Avenue Baptist Church, Detroit, Mich.—The book of the year that has most impressed me is "The Messianic Hope in the New Testament," by Shailer Mathews (The University of Chicago Press). The reason is that by determining, in a scholarly manner, that the interpretative form of the New Testament is necessarily eschatalogical, and, at the same time, revealing that the eschatalogical is not the essential of the message of Jesus, the New Testament is lifted out of the interminable controversy on these lines. We are now able to justify the essential, spiritual and ethical gospel while recognizing the eschatalogical element in its true value.

Marion Murdock, Minister of Unitarian Church, Geneva, Ill.—Your request arouses much thought. Among the most stimulating and useful books of the year I place "Working With the Hands," by Booker T. Washington. It is full of practical wisdom, as important for the white race as for the black. It puts with a new force the importance of conquering environment and connecting the educated brain with the educated hand. It shows the vast difference between *driving* workers and leading them to an interest and joy in work. The variety of work for men, the outdoor work for women and the skillful combination of mental and manual education are the chief things noted in this book of a great educator, from whom people of any station or race can learn valuable lessons.

W. H. Ramsey, Minister of the Church of the Messiah (Unitarian), Louisville, Ky.—Without hesitation I reply: George A. Coe's "Education in Religion and Morals." It is altogether the clearest and most inspiring and most practically helpful statement that I have seen of the moral and religious implication of the "larger thought of God," of the truth of the "Divine immanence" in its bearing on the supremely important questions relating to the spirit and method of modern education. It is a splendid sequel to Drummond's "Ascent of Man."

Wallace M. Short, Minister of Beacon Hill Congregational Church, Kansas City, Mo.—What book of 1905 has impressed me most? "The Evangelistic Note," by W. J. Dawson. It is the first fruit of the new day of power in the pulpit. Dr. Dawson may not go far enough for some and too far for others who are called liberal. But in his book he has spoken prophetically, "When to its deep knowledge liberal theology adds the burning faith begotten of vital spiritual experience, it will become the greatest power for evangelism that the world has ever seen."

Marion D. Shutter, D. D., Minister, First Universalist Church, Minneapolis, Minn.—I have been so busy during the year writing a book, "The Life of Dr. Tuttle," that I have hardly had time to read one.

Theo. G. Soares, Minister of Baptist Church, Oak Park, Ill.—"The New Testament in the Christian Church," by E. C. Moore, is a most illuminating discussion of the growth of the New Testament and of the canonical idea.

Rev. Leslie Willis Sprague, New York City.—The book! Say rather *some* books which have been most impressive. If it must be "the book," let it stand as Edith Wharton's "House of Mirth," which is doubly impressive through its agreement with the revelations of high finance, connected with "high life," which is her theme; and significant for its noble exaltation of a fine idealism. This is the coming battle: Idealism vs. Material Indulgence.

Rev. S. J. Stewart, Chicago.—"The House of Mirth," by Edith Wharton, has, on the whole, impressed me as the greatest book of my reading for the year. This is not merely because of the strong, chaste style, nor chiefly because of her clear and powerful delineation of character, including her humor, but because it is a masterful portrayal of the hollowness and tragedy and real sadness of the modern fashionable life. In an incidental manner "The Spenders" taught something of the same lesson, but it was not a masterpiece as is "The House of Mirth." In spite of all preaching and solid literature in regard to the hollowness of the life of the modern ultra-fashionable, young people still envy those in the circle. Perhaps this brilliant photograph will have some impression. The exposure of evil in the drama or literature is excusable when displayed by a Mansfield in a Baron Chevrial or a

Wharton or a Thackeray. The powerful pleading for the ideal is incidentally but really shown behind the picture.

Hiram W. Thomas, President of the Congress of Religion.—"Katz Awa, the Bismarck of Japan," is the last book read. It is a beautifully told story of a noble life. By E. Warren Clark, formerly professor in the Japanese University, Tokio. New York: Buck & Co., 160 Fifth avenue. Katz Awa was not a Christian in name, had not the advantages of churches, libraries and university, was not physically strong, and yet he rose to the highest power as a statesman and by his personal influence secured the unity of his country without the shedding of a drop of blood. Not the "Bismarck" of the Franco-Prussian War that secured German unity, but the far-seeing mind, the great soul, the persuasive power of reason that made his country one in a great patriotic love. Not a Christian in the Occidental sense, and not having the essential human and divine characteristics of the Christ. I wish every one could read this instructive and inspiring little book.

Oscar L. Triggs, Chicago—The most interesting things today are found outside of books. "Mere literature" is the veriest mockery. We can do nothing worth while in literature or art until we get some firm economic ground to stand on. As to the new spirit in the books, I have found most interesting such books as Robert Hunter's "Poverty" and Howe's "The City."

Robert Woods Van Kirk, Pastor First Baptist Church, Chairman, Jackson, Michigan.—"The Use of Scripture in Theology," Prof. Wm. N. Clarke, is the book that has most impressed me, because of the lucidity, frankness, courage and strength shown in the treatment of the problems it faces.

James H. West, Publisher, Boston.—By all odds the book of 1905 which has "most impressed" me is Newton Mann's "Evolution of a Great Literature: The Natural History of the Hebrew and Christian Scriptures," for the work is not alone a library of poetry and logic, and psychology, and history in itself, but also of noble prophecy all in one. Martineau in one place speaks of the pathos of the experience of the young enthusiast who rouses from his consecrated dream of what the Bible has been said to be, to a waking consciousness of the disappointing fact of what it veritably is; but Mann has taken an old and disappointed reader, overwise in what the scriptures actually are not, and converted him again in his increasing years into a consecrated young enthusiast for what they really are!

Earl Morse Wilbur, Dean of the Pacific Coast Unitarian Theological School.—No book that I have taken up within the past year has more influenced my thinking that Wernle's "Beginnings of Christianity." It has made clearer than ever before the fact, indisputable when once it is pointed out, though it has usually been lost sight of, that in order to understand the narratives and teachings of the New Testament correctly we must start from the background of the thought of the first century, rather than of the twentieth.

Strange the world about me lies,
Never yet familiar grown;
Still disturbs me with surprise,
Haunts me like a face half-known.

In this house with starry dome,
Floored with gemlike plains and seas,
Shall I never feel at home?
Never wholly be at ease?

On from room to room I stray,
Yet my host can ne'er espy;
And I know not to this day
Whether guest or captive I.

So between the starry dome
And the floor of plains and seas
I have never felt at home,
Never wholly been at ease.

—*William Watson.*

Some Books of the Year.

In response to the editorial request I have to report concerning books that in fiction we have had nothing of late anywhere approaching "John Uhl," published by Estes, of Boston. This book stands out alone as a piece of creative art—most simple, most pure, most inspiring. I do not think I care to add anything very special in this department to my notes. The general tone of fiction is now taking on the reformatory mood current in society and politics. Our fiction writers are doing a great deal of good with even second-class novels. Certainly it is comforting to know that we have got by the era of sexual passion, divorce and erring wives and worse erring husbands. "The Boss of Little Arcady" is specially good.

In theology (perhaps another word for fiction) we have quite an evolution. We can now even speak of "The Christian Fathers" without awe and suppression of judgment. Those fine old fellows have at last become human; just as human as "Teddy" Roosevelt—that is, sometimes shockingly so. As for Jesus we have got far enough along to stop haggling over his divinity and his superhumanity, and can now join him close to our hearts, as the brave, the lovable, the noble, but also as delightfully human. Among the religious books that have lately appeared none are of more general value than "The Endless Life," by Samuel M. Crothers, and "The Immanence of God," by Prof. Borden P. Bowne, both published by Houghton, Mifflin & Co. There is enough of the twaddle published even yet that passes for religious experience. We have to note that the efforts to transfer the Welsh revival to our gshores has passed into a Protestant effort for unification of forces to carry out sociological reforms. I give this appreciative notice of the illiberal congress now in session in New York, which will surely end in the most magnificent reformation and undermine the bigotry of its movers. Davenport's study of "Revivals," published by Macmillan, is specially notable and wise.

The study of history has become a passion. Among the most important of the recent histories I should place great emphasis on "The United States: A History of Three Centuries," by Chancellor and Hewes, published by G. P. Putnam's Sons. This is to appear in ten parts, each part so unified that it can be purchased separately. For instance, the slavery discussion will constitute Part 6. The Civil War will constitute Part 7. Then Part 8 will cover the period from 1870 to 1885, covering the economic awakening of both North and South. Part 9 will discuss "The Economic Crisis," ending about with the century, and Part 10 will discuss "The United States as a World Power." The plan of the authors is not only novel but thoroughly philosophic and practical for the reader—every reader should be a student in these days. Next to this splendid work I should recommend in the highest terms "The American Nation: A History," edited by Prof. A. B. Hart, and

world. In reality his work might be called the open written by different authors. The first five volumes are extremely valuable—five more just out—and it seems probable that the history will be absolutely essential to thoughtful Americans. It is to appear in groups. For instance, "Group Four" will include six volumes, covering Slavery and Abolition, Westward Extension, Parties and Slavery, Causes of the Civil War, the Appeal to Arms, and The Outcome of the Civil War. There are to be twenty-eight volumes, appearing in rapid succession. It is to be published by Harper Bros. I note in addition to these two the final completion of "McCarthy's History of Our Times," also published by Harpers. The first volume appeared eighteen years ago and the third volume eight years ago. The third and fourth volumes are copyrighted, as also is the fifth, which is just out.

Nature books are multiplying very rapidly, most of them of more or less value. The best that I have seen is "A Self-Supporting Home," published by the Macmillan Company and written by Kate V. Saint Maur. This is written in the statistical style, carrying the reader through twelve separate months of work. It is practical and careful. It has very little to do with fruit but a great deal to do with chickens and vegetables. It is just the book for that class which has not yet got out of the city largely—that is, the laborers who have very small capital. I am glad to say that my own books, published by McClure, Phillips & Co., have gone round the world and are greeted as warmly in Australia as in the United States. A new edition of "The Country Home, and Orchard and Fruit Garden" has recently appeared, and the most enthusiastic review comes from Sydney, Australia.

"The Upton Letters" constitute in every way the most remarkable volume in general literature which I have received during the year. They will delight as thoroughly as they will instruct. "Sargent's Manual of the Trees of North America" I class the most important book in botany and "Kellogg's Insects" the most superb in entomology—both of them should be on the table of any one who means to know the world around him. The former is published by Houghton, Mifflin & Co. and the latter by Henry Holt, New York. "The Upton Letters" are published by G. P. Putnam's Sons, New York. I forgot to notice among Nature studies the republication of "Ten Acres Enough," with an introduction by Professor Roberts, of Cornell University; by the Consolidated Retail Booksellers of New York. This book was first published a good many years ago and it made a very wholesome sensation. It is a little behind the times in naming the best fruits, but it is still a book of great value. "American Diplomacy," published by Harper Bros., by Professor Moore, of Columbia University, is another book, partly historical and partly philosophic, which should have the very widest circulation among scholars and thinkers. It is one of those books that gives a knowledge of our land and its development, most important for the people in general to comprehend. I should say that if the women's clubs would take it up they would find themselves in clover and fitting themselves very rapidly for that American citizenship which has so far been denied them; but very soon they will have to perform its duties—and better than men, if democracy is to prove a social panacea.

With all the original output there is a decided tendency to give us some very excellent reprints of standard literature—even de luxe editions of Scott, Dickens, Smollet and some delightfully gotten up pocket editions of Irving's select tales and Cooper's best novels. Among these I find nothing better than Harper's edition of Dickens, complete, for $31. It is a delightful set altogether—almost de luxe, and yet at a very moderate price. There are thirty volumes, bound handsomely in olive green cloth, stamped in gold, with the original illustrations. It will make a splendid Christmas present for a boy who is in his teens. We must familiarize our girls and boys with Scott and Dickens to prevent their forming a taste for the literature that gallops by, stopping just long enough to be reviewed.

E. P. Powell.

Edward Howard Griggs.

"It is ever the way with the Thinker. . . . What he says, all men were not far from saying, were longing to say. The Thoughts of all start up, as from painful, enchanted sleep, round his Thought; answering to it, 'yes, even so!' . . . We still honor such a man; call him Poet, Genius, and so forth. . . . Nay, in every epoch of the world, the *great* event, parent of all others, is it not the arrival of a Thinker in the world?—"

Such a Thinker is in Chicago today—came in unheralded by any gaudy posters or flashy press notices; but quietly, modestly—almost too modestly. Edward Howard Griggs began in November two courses of lectures on two undying themes, Dante and Shakespeare. "Lectures" they are not in the ordinary sense of that term, nor are they merely "studies in literature"; for whatever the topic, it is, in reality, a study of life that is presented.

In the field of education Mr. Griggs stands alone and pre-eminent. It is as difficult to classify him as to analyze his peculiar powers. He is merely himself speaking his own revelations and to your own inmost heart.

Mr. Griggs' lectures cover a wide range of subjects, and yet all have the same fundamental aim—to enable his hearers to obtain a better understanding of the great and permanent problems of human life, such as personal relations and faith and religion, the vocation, and education. On the one hand these questions are studied in the great masterpieces of art and literature; on the other in the personality and lives of men and women who have stamped their thought on the life and questions of the world. With rare insight he sees what is significant in the past for the higher living of today. Education for life's sake may be said to be the fundamental idea of his teaching. In the modern educational movement he sees three fertilizing ideals: (1) That life is everywhere personal—not abstract and institutional; (2) that it is active and positive; (3) that it is a constant growth process—progressive. More than that he sees and points out that life is an art and that human living can never be made a matter of exact science nor of rules. "Like Art, life is ever defective, ever unfinished, but, like Art also, growth is endlessly possible." His study and teaching is of life above—not from the sociological or psychological side only, but of life in its deepest, fullest sense. He regards ethics not as a philosophical discipline, but as the science in which one can make the same application of inductive methods to the study of human experiences that is made in all the natural sciences to the study of the physical inductive study of the higher human life and the de-

velopment of the individual in his relation to the greater world about him.

The personal facts in Mr. Griggs' career are in themselves significant and interesting, and prove the oft-heard theory that a stone wall proves no barrier to the development of the determined soul. He was born in Minnesota in 1868, but very early in life became a resident of Indiana. His boyhood was spent in Madison, Ind., on the Ohio River, where he attended the public schools until 1882—just thirteen, and ready for High School. At this juncture it looked as though all hopes for further education were futile as the necessity for work was imperative. So he left Madison for a position in a wholesale house in Indianapolis. For five years the boy worked here, studying every minute possible out of business hours, and at the age of nineteen he was able to enter the Indiana State University, where he was graduated in the class of '89, having accomplished the four years' course in two years. While here he devoted his time mainly to the severe disciplinary studies, mathematics and languages, and during his senior year taught mathematics in the preparatory department of the University. Immediately upon graduation he was appointed instructor in English by his Alma Mater, and later Professor of Literature. In 1891 he was called to the Leland Stanford, Jr., University with the original faculty of that institution, where he remained seven years, studying two of those years in England, Germany and Italy. When he resigned from Leland Stanford Mr. Griggs was head of the department of Ethics and Education. In addition to his regular work both in Indiana and California he delivered a steadily increasing number of public lectures, till in his last year in the latter state he gave more than a hundred and fifty public lectures outside of his regular University work.

Since January, 1899, Mr. Griggs has given all his time to public teaching and lecturing being appointed in that year staff lecturer to the American Society for the Extension of University Teaching. Some idea of the hearty way in which he has thrown himself into the work of this society and kindred movements may be had from the fact that his lectures and audiences have increased at such rapid gait that last year he gave 400 lectures to a quarter of million people, traveling about 35,000 miles to cover his engagements.

In his busy life Mr. Griggs has found the time to produce three books. The first published in 1899, "The New Humanism," is a volume of closely related studies in personal and social development: the second, "A Book of Meditations," which is made up of paragraphs and poems from his personal notebook and most truly reveal the man: and the third, but recently published, entitled "Moral Education," has found a hearty welcome by parents and teachers.

Of the lectures Mr. Griggs is now giving in Chicago, but two remain in the Dante course, but this Thinker should be heard in those as also the remaining seven of his Shakespeare Course, the subjects of which are as follows:

"World Forces and the Individual: Antony and Cleopatra;" "Facing the Mystery: Hamlet;" "The Tragedy of Love and Jealousy: Othello;" "The Tragedy of Unfounded Trust: King Lear;" "The Tragedy of Ambition: Macbeth;" "The Story of Human Life: The Winter's Tale;" "The Final Attitude: The Tempest."

In closing this too brief study of Edward Howard Griggs and his teaching, may not Carlyle speak again, as at first: "Really his utterances, are they not a kind of 'revelation': what we must call such for want of some other name?" MARY BADOLETT POWELL.

THE CONGRESS OF RELIGION.

Have we not all one father? Hath not one God created us? Malachi 2:10.

REV. C. A. OSBORNE, FIELD SECRETARY,

To whom all contributions for this Department should be sent.

A Chorus of Faith.

The Editor of this Department has but recently had the privilege of examining a copy of the report of the Parliament of Religions, compiled by Jenkin Lloyd Jones. The larger two-volume report by Rev. John Henry Barrows has been in my library since its publication and often been the source and inspiration of a sermon or address, but this one volume, "Chorus of Faith," has a place of its own and would be of great value to every wideawake preacher of the gospel of righteousness.

Any extended review of the book would be out of place here, but it is a careful selection of 167 extracts from addresses by 115 different speakers, all of which reveal virtual agreement on the essential unity of all religious faiths. We quote from the Introduction, page 13:

"Confessedly inadequate and unsatisfactory as these selections are, the compilers hope that they are sufficient to prove to many minds the reality of the universal brotherhood herein confessed, and that under its simple inspiration the spiritual life grows. Where kindliness is, piety must be. Where hospitality thrives, reverence triumphs. The human heart left free to seek its own in the unfenced field of humanity grows joyous, and the human mind finds new spontaneity: it becomes alert, acquisitive. At this Parliament of Religion the Brahmin forgot his caste and the Catholic was chiefly conscious of his Catholicity. Here the Presbyterian laid aside his creed, the Baptist rose above his close communion tenet, the Methodist tunneled under his 'Discipline.' All these came there simply as men conscious of their ignorance, conscious also of an intensified potency and of an increasing hunger for companionship."

And again, p. 17: "The Parliament was at least a cumulative revelation of the common bounds of human nature, common love of nobility, common dependence on the great revealers of history,—loyalty to the leaders of the race. And, lastly, in proportion as these two unities are realized, there comes the common sense of the divine, the nestling of the human close to the heart of God."

At the close of the volume is the brief address, uttered in physical weakness, by the venerable and now lamented Prof. Philip Schaff of New York:

"This is short notice to speak to be given to one who has just risen from the dead. A little more than a year ago I was struck down by apoplexy; but I have recovered, through the mercy of God, and I am a miracle to myself. I was warned by physicians and friends not to come to Chicago. They said it would kill me. Well, let it kill me. I was determined to bear my last dying testimony to the cause of Christian Union, in which I have been interested all my life. But I think the Lord will give me strength to survive this Parliament of Religions. The idea of this Parliament will survive all criticism. The critics will die, but the cause will remain. And as sure as God is the Truth, and as sure as Christ is the Way and the Truth and the Life, his Word shall be fulfilled, and there shall be one flock and one Shepherd."

This book is listed on the second page of this issue, and offered to subscribers to UNITY. C. A. O.

THE HOME.

ALL CONTRIBUTIONS FOR THIS DEPARTMENT SHOULD BE SENT TO MRS. WILLIAM KENT, 5112 KIMBARK AVENUE, CHICAGO.

Helps to High Living.

SUN.—Well gotten gain may be lost, but ill gotten gain is lost itself and its owner likewise.
MON.—Jests that give pain are no jests.
TUES.—Each of us is the son of his works..
WED.—One "take" is better than two "I'll give thees."
THURS.—The man who is prepared has his battle half fought.
FRI.—Giving and keeping require brains.
SAT.—What costs little is valued less.

—*Proverbs of Don Quixote.*

Making a House.

First of all I draw the smoke,
Trailing to the sky;
Then the chimney underneath,
And birds all flying by.
Then the house, and every window
Watching, like an eye.

Everybody else begins
With the house. But I
Love the Sundie the best of all
And yet don't know why. . . .
Here it goes, like little feathers
Blowing through the sky!

Secrets.

I have a secret to myself
That no one else can see.
I hum it over to myself
And no one hears but me.
Something you don't know!
I knew it long ago.
And the more I never tell you it
The more it gets to be.

It makes me feel as funny
As a kitten on your knee.
It makes me feel as round and warm
As a sparrow on that tree.
It makes me puff my feathers
The way he puffs out his.
And if you think I haven't one,
I'll tell you what it is,
—Maybe!

—*From The Dreamer, by Josephine Preston Peabody in the December Harper's.*

The Feather on the Hat.

Audubonites may be divided into two classes as regards their attitude toward the wearing of feathers—the moderates and the total abstainers.

The moderates hold that they violate none of the interests of bird protection in its fullest sense by wearing the plumes of game or food birds, or those of the ostrich, which is as legitimately raised for its feathers as a sheep for its wool. In short, they see the necessity of keeping feather wearing within conservative bounds, and elect to take the individual responsibility of so doing.

The total abstainers say: "Let us break ourselves altogether of the feather-wearing habit. We shall be more conspicuously consistent as bird protectionists, and we shall not be called upon to settle fine points and follow difficult boundaries. We need not know anything about plumage, and never have to decide whether the wings used by milliners are really those of food birds, or the pinions of song birds disguised with dye, nor if the fearfully manufactured confections are the heads of real owls and parrots twisted out of all semblance to Nature, or merely compounds of chicken feathers and celluloid." Both of these attitudes are equally useful to the cause if they are maintained consistently, but inevitably the way of the total abstainers is the easier of the two. The total abstainers need not, to quote Hamlet, "know a hawk from a handsaw." While in order to be consistent the moderates must be bird students of no mean intelligence if they would keep safely on the exceedingly narrow pathway that divides the feathers that may be from those that *must not* be worn, not alone by Audubonites, but by any woman who has either sense or sensibility. A pathway? A slack wire is the better simile, so treacherous is the footing.

What is it that causes the downfall of many of the moderates, who know the common birds fairly well, and could not be hoodwinked into buying egret plumes or dyed swallow wings?

You can guess easily, for you have seen the tempter protruding above and behind the up-to-date outing hat the entire season.

"The quill, of course!"

Yes, the quill is the mischief-maker. At its introduction many years ago the quill was at first the harmless feather of a crow, or a goose quill sedate enough to make a pen for a judge. After a while it took on dabs of color and even spangles, but all this time it was a good safe outing and rainy day ornament.

Then a change came; the quill grew suddenly longer, with a curl to its tip that made one wonder, if natural, how its original wearer had lived with it. This quill, however, did not stay well in curl, and less than a year ago it was displaced by the reigning favorite, a quill as aggressively impertinent as any that decks the cap of the operatic Mephisto, but not half as becoming to the wearer.

Now comes the inconsistency of the moderates. They wear these quills blindly, because they have not studied birds thoroughly enough to distinguish between the plumages except when aided by decided color. The sentence, "It is only a quill," covers deadly sins of omission. I have cornered several women who are what might be called aggressive Audubonites: "Do you know that the notched quill in your hat is a pinion of the American eagle?" "Oh, no, you must be mistaken; it surely is only a goose, or perhaps a turkey feather, and besides,"—drawing herself up with superior wisdom, "Eagles are very rare birds; they fly so high it is very difficult to shoot them, and I know at least fifty people who are wearing these quills."

Rare? Yes, pinion of peerless flight! But what bird can fly so high or find so eery a resting place as to escape the "desire of the eye" of fashion? Pause a moment, well-meaning sisters of "little knowledge." Hold a quill class and lay your outing hats on the dissecting table! Study out the things you have been wearing and you will be wiser, and I hope sadder also, resolving either to join the total abtainers or to devote enough time to bird study to be consistent in your actions.

"But," you may say, "we are consistent even now. The eagle is neither a song bird, an insect eater nor a game bird, and from an economic standpoint it can only be considered as a bird of prey and an eater of wastage."

Yes, this is all true; and yet, in the higher view of life, the poetic value of things must take rank with the practical. And what bird expresses wild grandeur and poetry of motion in so great a degree as the eagle? What has Burroughs recently said of it?—"The days on which I see him are not quite the same as the other days. I think my thoughts soar a little higher all the rest of the morning; I have had a visit from a messenger of Jove. The lift or range of those great wings has passed into my thought."

Pegasus harnessed to a plow, or "Cæsar dead and turned to clay," stopping a hole "to keep the wind away," would not be a greater misuse than thus plucking the pinions of our national Bird of Freedom to act as rudders to women's hats.—*Mabel Osgood Wright.*

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Where dragon-flies set sail and drown?
Who knows the rigging of the craft
Where fare the fat moths, drunk and daft?
Oh, come, historians of the sky!
Name us the navies of the fly,
And trace the pathways up the blue
Where prayers arise, where Ariel flew,
Which Shelley's sun-wooed skylark knew;
Show us the canvas, gossamer-thin,
Which wafts the dream boat, Might Have Been—
Fathom the leagues of ether-sea,
And write the Odyssey of a bee!

—*Frederic Lawrence Knowles.*

Mr. Mann's Book.

Contrary rather to the gloomy predictions of the senior editor concerning the sale of Mr. Mann's book on the Evolution of a Great Literature which we pronounced as being too good to sell, we understand that over 500 copies have been ordered from Omaha alone.

We cannot forbear appending a note from a private letter from Mr. Mann, who has also permitted us to print the two letters given below. It will be remembered that Mr. Mann has dedicated his volume to Prof. Van Manen, of Leyden, and Prof. Cheyne, of Oxford.

As to his request that the old book should be burned, we have done better by it than that, pasted Mr. Mann's letter on the fly leaf onto our shelves as an archaeological curiosity.

From Mr. Mann's Letter.

If as you say, you have my little work of more than a quarter of a century ago, do with it as I have done with a pile I had left, make a burnt offering of it. The little in it that has stood the test of time has gone into the new book—precious little, I assure you. It is simply astonishing how antiquated the biblical work is that was done 25 years ago. Will another quarter of a century so invalidate what we are doing now? Dr. Cheyne, in a letter to me, a lovely letter, intimates an apprehension of the kind. Poor Van Manen did not live to see my dedication to him. May his rest be none the less sweet.

LEIDEN, Nov. 1, 1905.—Rev. Newton Mann, Omaha, Neb.—Dear Sir: With a mixed feeling of gratitude and grief we have received your book on "The Evolution of a Great Literature" dedicated to Prof. Cheyne and my father—gratitude that my father's work was not done in vain; that it is appreciated in America as well as in Holland. It often made him sad that foreigners would not listen to him. For most students his ideas were too liberal. As you may imagine, it was a delight for him to write for the Encyclopaedia Biblica, as there scholars had to take notice of him. A severe illness prevented his writing all the articles for the Encyclopaedia he had planned to contribute. His work begins to be more and more appreciated now that he cannot hear the praises.

Our best father passed away this summer. For him it was a release after much suffering, as he had been ill for three years. But he bore pain as a Christian, as only a really great man can bear it.

My mother and we, his children, wish to express our thanks to you for the honor paid to my father. With kind regards,

Yours truly,
J. C. VANMANEN.

SOUTH ELMS, the Parks, Oxford, Nov. 6, 1905.—My Dear Sir: I do not know you personally, but you have transmitted your spirit to me in your book. I give it no epithets of a eulogistic character, because I am sure you need no praise of men. I trust that it may find "fit audience." We want such books. The field is large; the aspects under which the subject may be presented various. You have not encumbered your exposition with superabundant detail. A special scholar is almost obliged to do so in the first instance.

Poor van Manen! It is our idiom, but how is he poor? He has opened the door; others will enter in. It was tragic—his "home going." Had he lived he could have done nothing more. His mantle has fallen on Prof. W. B. Smith of New Orleans.

At the same time, I confess that the problem of the Pauline Epistles seems to me no less of a one than that of the Fourth Gospel, and indeed of all the gospels.

As to the Old Testament, there are problems enough there. I am convinced that much of the work will have to be done over again, though much, too, will stand. We want another van Manen for the re-examination of these problems—so at least it seems to me. And then will come a fuller appreciation of the works—so much edited, and yet so fascinating.

I think you have shown much skill, and only plead for a keeping of the door open.

I don't see Dombe in your list. Yet he is a remarkable evidence of the possibility of uniting critical scholarship with warm piety. Nothing finer has come from Germany. Now that his book is translated all may drink of his fountain.

I must stop; time is short. Thank you so much for the dedication. It is seldom a word of encouragement comes my way. A new critical orthodoxy is springing up. It is in some respects very intolerant, as orthodoxies tend to be. One of its representatives in Germany expresses the pious wish that "in my old days" I might have "a little less youthfulness" (Jugendlichkeit). Such things can be in 1905.

Yours very truly,
T. H. CHEYNE.

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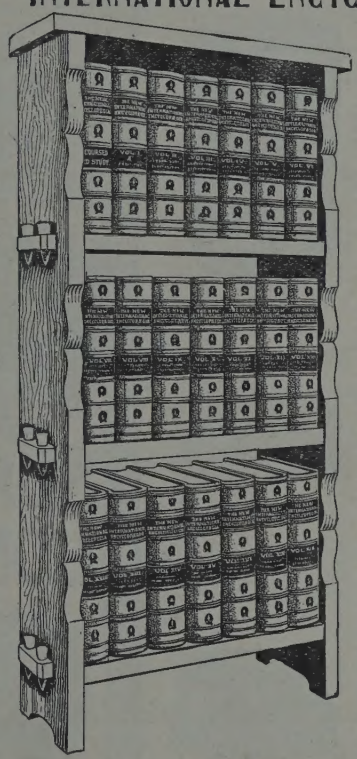

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